1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

585 at last a feast, liberally lubricated with pulque, took place.
[839] The bride and the groom, after this merciless treatment, retired for four days of penance and fasting, and not until that period elapsed did they consummate their marriage.

595 As is often the case in a warrior nation which suffers from
586 reduced man power, polygamy was prevalent. Yet the first wife took precedence over the others, and her children alone had the right to inherit. Concubines were permitted and there was, likewise, prostitution. Desertion was frowned upon, but a court would grant a decree of divorce under certain conditions. A man could obtain the right to cast out his wife if she were sterile, were subject to prolonged ill temper or neglected the household duty. The wife could be freed from a husband who failed to support her or educate the children or who ill-treated her in the physical sense, for the
[587] Aztecs had not invented mental cruelty. A divorced woman could remarry as she chose, but a widow had to marry a brother of her deceased husband or one of his clansmen.[8]

562 Women had definite rights, but they were inferior to those of men. They could hold property, enter into contracts and go to courts to obtain justice. In matters of sexual morality
[834] girls had to be chaste and wives faithful to their husbands. A
[837] man transgressed the rules of propriety only when his illicit relations involved a married woman. Otherwise his wife could not formally demand his fidelity. While the legal position of women was relatively low, judged by modern standards in the United States, personal influence was great, and there were several instances where a woman acted as regent when her son was too young to assume the office of chief. In mat-
[648] ters of tribal alliance we have seen how the marriage of a chief's daughter or sister to another ruler cemented an alliance.

11:Diaz T,H-5 (1519-1520) 1910
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000 And as we went along we spoke of the good manners and breeding which he showed in everything, and that we should show him in all ways the greatest respect, doffing our quilted caps when we passed before him, and this we always did, but let us leave this subject here, and pass on.

CHAPTER XCI.

Of the manner and appearance of the Great Montezuma and what a great Prince he was.

643 THE Great Montezuma was about forty years old, of good height and well proportioned, slender, and spare of flesh, not very swarthy, but of the natural colour and shade of [302] an Indian. He did not wear his hair long, but so as just to cover his ears, his scanty black beard was well shaped and thin. His face was somewhat long, but cheerful, and he had good eyes and showed in his appearance and manner both tenderness and, when necessary, gravity. He [515] was very neat and clean and bathed once every day in the afternoon.[1] He had many women as mistresses, [595 daughters of Chieftains, and he had two great Cacicas as ● 837] his legitimate wives, and when he had intercourse with them it was so secretly that no one knew anything about it, except some of his servants. He was free [515] from unnatural offences. The clothes that he wore one day, he did not put on again until four days later. He 643 had over two hundred chieftains in his guard, in other 644 rooms close to his own, not that all were meant to converse with him, but only one or another, and when they went to speak to him they were obliged to take off their rich mantles and put on others of little worth, but they had

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[1] Blotted out in the original: "about the hour of (Ave Maria) evening prayer."—G. G.

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

463 judgment of what they did then, for there are three Indians to-day in the City of Mexico named Marcos de Aquino, Juan de la Cruz and El Crespillo, so skilful in their work as sculptors and painters, that had they lived in the days of the ancient and famous Apelles, or of Michael Angelo Buonarotti, in our times, they would be placed in the same company. Let us go on to the Indian women who did the weaving and the washing, who made such an immense quantity of fine fabrics with wonderful feather work designs; the greater part of it was brought daily from some towns of the province on the north coast near Vera Cruz called Cotaxtla, close by San Juan de Ulua, where we disembarked when we came with Cortés.

[837] In the house of the Great Montezuma himself, all the 463 daughters of chieftains whom he had as mistresses always 589 wore beautiful things, and there were many daughters of Mexican citizens who lived in retirement and wished to appear to be like nuns, who also did weaving but it was wholly of feather work. These nuns had their houses near the great Cue of Huichilobos and out of devotion to it, or to another idol, that of a woman who was said to be their mediatrix in the matter of marriage, their fathers placed them in that religious retirement until they married, and they were [only] taken out thence to be married.

463 Let us go on and tell about the great number of dancers kept by the Great Montezuma for his amusement, and others who used stilts on their feet, and others who flew when they danced up in the air, and others like Merry-Andrews,[1] and I may say that there was a district full of these people who had no other occupation. Let us go on and speak of the workmen that he had as stone cutters, masons and carpenters, all of whom attended to the work of his houses, I say that he had as many as he 463 wished for. We must not forget the gardens of flowers 351 and sweet-scented trees, and the many kinds that there

[1] [i.e., buffoons.—Bunyst]

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

tants of the valley of their annual crops. In order to escape threatened famine, fathers bartered their services and those of their children for food, to such tribes as possessed sufficient stores.[87]

If the consequence of expulsion from the bond of kinship or of voluntary abandonment of the rights as members, were, for the male, a degradation to work for others, it was altogether different for the female. The position of women was, as we have already intimated, little better than that of a costly animal, and protection was awarded them only in so far as they represented a part of their husbands' property. This the kin itself was obligated to defend and protect. The wife, however, had no other right than that. She could not complain if her lord and master increased his "family-stock" by the addition of one or more concubines, nor if he strayed about to satisfy his desires with other females. Such acts were even subservient to the kins' interest, since they led to an increase of numbers. But the women themselves who gave their persons away for such purposes could only belong to the class of outcasts; for illicit intercourse with wives and daughters of the kins was, as we shall hereafter see, severely punished. Through the formation of the class of outcasts, or at least along with it, prostitution became tolerated among the ancient Mexicans, while polygamy in the shape of concubinage was introduced as a legitimate custom.[88]

[87] Besides the famines recorded since the conquest, the older authors and sources in general notice several (at least two) previous to 1520. It is not to our purpose to discuss their dates. They are given with the usual variation and discordance. Thus for instance, the "*Codex Telleriano Remensis*" (Kingsborough, Vol. I, plate VII, and Vol. VI, p. 136) mentions one in 1404 (1 Tochtli), which is evidently incorrect, since 1 Tochtli would be 1403. The Ce-Tochtli thus mentioned, is 1454. In that year, *Durán* (Cap. XXX, p. 243) places the beginning of the great drouth which, after three years duration, so completely exhausted the Mexican stores and supplies that "wrathy chief" the older, ("Huehue Motecuzuma") told the people "que cada uno vaya á buscar su remedio" (p. 247). In consequence of it, it is reported that many people "sold their sons and daughters to the merchants and principals (señores) of the tribes that had wherewith to give them to eat, and they gave for a baby (or boy rather, "niño") a small basket of corn (maiz) to the father or mother, obligating themselves to sustain the child as long as the famine might last, for that if afterwards the father or mother might wish to redeem it, they should be obligated to pay those aliments." This is, as usual, also stated by *Tezcucomoc* (Cap. XL, p. 64), though with less details. *Torquemada* (Lib. II, cap. LXXIII, p. 203) reports the same, but placing it fifty years later, under the last "wrathy chief" (Cap. CX, p. 235) in 1505, A. D. *Sahagun* (Lib. VIII, cap I, p. 288), agrees with Durán and Tezcucomoc, so does *Clavigero* (Lib. IV, cap. XII, p. 266): "Many sold themselves for food." This date is also 1451–1454. It is singular that *Torquemada* (Lib. II. cap. XLVII, p. 156) also relates the famine under the older "wrathy chief," and his words are almost textually copied by Clavigero.

[88] The possession of more than one woman, or rather the enjoyment of more than

And [concerning] this pestle: when they caught, trapped mice,[34] they cast the pestle out the doorway. It was thought that if it were in the house, they could not be caught; it was said that it would warn them.[35]

Yoan in ixhoxtl tezcatzt: in jquac quimacj, in quimamalia quiquimjchtin: in tezcatzt quimoac quicalliça, quilmach: intla çan cali ixc: amo vel macia-que in quiquimjchti, quilmach çan quimconjoatica.

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Twenty-second Chapter, which telleth of mice.

Injc ompoualli omome capitulo, intechpa tlatoa in quiquimjchti.

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They said, in times past, that it was thought that mice knew well him who had a paramour, whether a young man or a woman. In order for it to be evident, the mouse made a hole in a large basket, or gnawed the edges of gourd dishes or bowls. Likewise, if men, or a woman, were married, he made holes in their mats, or the men's manties. In the same way, he gnawed through a woman's shift or skirt. And everywhere the mouse made holes. It was said that thereby he made known that one's spouse had committed adultery.

Quimmia in ic vecauh, quilmach in quiquimjchti vel quimati, in aquja mocnemacatia: in aço teipuchtli, anoço cioatl. Injc neci in quimjchtin quicoionja in chiquivitl, anoço tecomatl, anoço xicalli quimmoquamia. No iuhquc intla namjquc toquichtin, anoço cioatl: yn jnpetl, anoço yn jolma-toquichtin quicoionjaia: çã no iuhquin cioatl, yn jcue, anoço yn jvipil quicoionja: yoan noujan tlacocoionja in quimjchim, quil ic quimeracictia: ca oquitlaxin yn jnamjc.

Twenty-third Chapter, which telleth of turkey hens.

Injc ompoualli omey capitulo, intechpa tlatoa in tzonlme.

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Turkey hens: when they were brooding, one who were sandals might not go in among them. Especially when the chicks were about to break [the shells], it was said that [the hens] sat paralyzed. [The chicks] could not break [the shells, and] some would die. But some, when they hatched, it was thought, would only be paralyzed, those which were there in the shells. And it was said that in order that this might not happen, they placed old sandals among them when [the hens] brooded.

In tzonlme: in jquac tlapachoa, amo vel inpan cal-aquj in mocactia: oc cenca yquac in ic tlapanjtiquc tatatzi, quilmach ic mocotzotlalia: amo vel tlapa-njaque, cequintin ic mjquj: auh in cequintin yn jquac tlacati quil çan cocotzcpipil, in vncan catc in cacalloc. Auh quil injc amo ioh mochioaque yn, cacalli intlan quitema in tlapachoa.

Twenty-fourth Chapter, which telleth of turkey chicks.[36]

Injc ompoualli onnavi capitulo, intechpa tlatoa yn tzolcocoxtotoa.

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And when turkey chicks hatched, one might not enter among them who had a paramour, whether woman or man, or those who were married. When perchance the spouse [of one of them] had committed adultery, if he were to go in among [the chicks], they said: "He killeth them through filth."

Auh in jquac ocliacaque in tzolcocoxtotoa: avel inpan calaquj in mocnemacatiaj, in aço cioatl, in anoço toquichtin, in anoço namjquequc: in jquac in aço oquitlaxin inamjc, intla inpan ocalac, quijoa: quin-tlaçolmjctia.

34. Ibid.: "quando arrancan ratones en casa."

35. Ibid.: "no entrasen los ratones, porque el entendiera, los casados, para que no cayesen."

36. Turkey hens and turkey chicks.

825 235 And when it appeared that indeed all the chicks fell upon their backs so that they died,[27] upon this they said: "They died of filth; perchance someone came to go in among them; or looked upon them; or indeed it was the householder who slew them by filth." Because of this, they believed, indeed all the turkeys had fallen upon their backs so that they died.

Auh injc neci çan muchintin aquecxtiuj injc mjquj totolpipil, ic quitoa: ca tlaçolmjquj: aço aca inpan ocalaqujco, anoço oquimjttac, anoço aca vel chane in oquintlaçolmjcti: ic quimatia, in çan muchin aquetztivi totolme, injc mjquj.

825 235 837 It was said that also the same befell those who were married. If perchance somewhere one's spouse, whether woman or man, fell into adultery, they then believed that those which had fallen upon their backs or stumbled over, indeed accused him.

Quil no iuh inpan muchioa in namjquequc: in aço cana quintlaxtima inamjc, in aço cioatl, anoço toquichtin: injc quimati, çan quipiqui in aquetztivetzi, anoce cana motlavitequj.

286 Twenty-fifth Chapter, which telleth of her who wove with yarn.

Injc ompoualli onmaceujlli capitulo, ytechpa tlatoa: in icpatl quiqujti.

When [a woman] wove with yarn perhaps a mantle, or a shirt, or a skirt, which came out awry, unevenly disposed, with crooked edges, they said and it was thought that the weaver of the mantle or shirt was not generous. Just like a crooked seam, perverse [would she be]; not generous.[28]

In jcpatl, in aço tilmatli, anoço vipilli, anoço cueitl: in jquac quiqujti in chicopatilivi, in chicoviquixtiuh, in tenmecojlixtiuh, quitoaia: quilmach amo tlacaiotlo yn tilmaoa, yn vipilli: çan cuecuihquj, çan tlatlavelilloc: amo tlacaiotlo.

821 Twenty-sixth Chapter, which telleth of hail.

Injc ompoualli on chiquaceu capitulo, ytechpa tlatoa in tecivitl.

When it rained, and much hail fell, one who theft [had] his maize, chili, bean, or chia field scattered ashes from the hearth out of the entrance into the courtyard. It was said that thus his maize field would not be hailed out; it was thought that thus the hail would disappear.

In jquac quiavi, in cenca tecivi: in aquin vnca imjl, anoço ychilcuen, anoço yiecuen, ychian: tleconextli quiiaoac quioaltepeoa, itvalco: quilmach yc amo tecivilos in imjl, quil ic poliui in tecivitl.

754 Twenty-seventh Chapter, which telleth of sorcerers.

776 781 At night walked demons—perchance wizards and sorcerers—where they harmed one in one's house. When the householders saw them, when perhaps some [demon] so [would] harm them, they then placed an obsidian knife in water, behind the door, or in the courtyard. They laid it down at night. They said and it was believed that there the demons and sorcerers would look at their reflections when they would harm one, or there would be death, or sickness would come upon the people.

Injc ompoualli on chicome capitulo, ytechpa tlatoa in tlatlavipuchtli.

In iocalrica nemj tlatlacatecolo: aço nanacalti, tlavipuchtin in canin ontepoloa in techan: in oquimjttaque in aço itla ic quinpoloa in chaneque: nimon ailan contoca ytztli puertatitlan, anoço itualco quimana in iocalrica, quitoaia: quilmach vncan onmotencavia in tlatlacatecolo, yn tlavipuchtin in tepoloa: aço mjcoua, anoce encalitli tepan muchioua.

27. Corresponding Spanish text: "Los pollos se cayan muertos, los ponia arriba: y asi, llamaua dapolchiqui."

28. Corresponding Spanish text: "es perverso, es que le sale, es persona biervenuda." Cuenca, in Sánchez, op. cit., is in error in this word.